1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

772 ritual, since the intensely fertile Vera Cruz coast plain is the
776 actual source of the seasonal rains caused by the condensa-
823 tion of warm air when the Gulf of Mexico is exposed to the chill winds of the Central Plateau. The south was considered evil, possibly because of the arid zones south of Morelos and Puebla, but had as presiding deities gods associated with spring and flowers, Xipe (the Flayed One) and Macuilxochitl* (Five Flower). The west, however, had a favorable significance, being the home of the planet Venus, the evening star, which was associated and even identified with Quetzalcoatl (Feathered Serpent), the God of Knowledge. The north was a place gloomy and awful, presided over by Mictlantecuhtli† (Lord of the Dead), who, in one of those contradictions so frequent in Mexican theology, was sometimes connected with the south as well.[4] (See end papers.)

772 The vertical world was divided into heavens and hells
776 which had no moral significance, being merely overworlds
775 and underworlds. The number of heavens varied up to thirteen and represented the dwelling places of the gods, according to their rank in the hierarchy, the original creator living in the topmost heaven, and so on down the scale. One of these heavens belonged to Tlaloc, who received those who died by drowning, lightning or other causes connected with water. One school of thought divided the heavens into east
[821] and west, according to the passage of the sun. The east was the home of warriors, whose death in battle or sacrifice nourished the sun, and the west the home of women who died in childbirth, thus sacrificing themselves in the bearing of potential warriors.[5] (See Plate 57, bottom right.)

775 The rest of the dead passed to Mictlan, the underworld.

*Ma-kweel-sho'-chitl. †Meek-tla'n-tay-coot-li.

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

Bird," were the embodied spirits of young growth and, by analogy, youth and the games. These had as male counterparts such gods as Cinteotl, "Maize God," Xochipilli,* "Flower Prince" and Macuilxochitl, "Four Flower," whose functions, identified with growth, youth and games, are almost synonymous. (See Plates 31; 56, top left; 57, bottom left.)

About the maguey plant revolved another cult embracing the goddess Mayauel, who represented the plant and whose four hundred sons were associated with pulque. According to some accounts, the various styles of drunkenness were recorded in terms of these gods or their associated animal, the rabbit. Four hundred rabbits stood for complete drunkenness, while fifteen or twenty suggested mere conviviality. The chief of these pulque gods was called "Two Rabbit," after his day in the almanac, and another, Tepoztecatl, was the tribal god of Tepoztlan, honored by a temple placed high in the mountains of Morelos.

The gods of the earth and death were highly important, since growth takes place in the earth and the dead are received there. The sun on rising seems to be born in the earth and at its setting to be hidden by it, thus passing apparently to the world of the dead. The gods and goddesses associated with the earth had significance for the solar cults as well as for growth and fertility.

Tlaltecuhtli, "Lord of the Earth," was depicted as a male monster of horrifying aspect, partaking of the attributes of a toad and an alligator. His open mouth could consume even the sun, since the setting sun passed into the earth, according to Aztec astronomical ideas. The goddesses, however, seem

*Sho-chee-pe'e-ly.

S: Sahagún M-S (1529-1590) 1953 NU7 Astec NU7

De la astrologia

SEVENTH BOOK, WHICH TELLETH OF THE SUN, AND THE MOON, AND THE STARS;[1] AND OF [THE CEREMONY] OF THE BINDING OF THE YEARS.

JNIC CHICOME AMOSTLI, ITECHPA TLATOA IN TONATIUH: YOAN IN METZTLI, YOAN IN ÇIÇTLALTI, YOAN IN TOXIMOLPIA.

796
821

First Chapter, which telleth of the sun.

The sun: the soaring eagle,[2] the turquoise prince, the god.

He shone, cast forth light, sent forth rays [of light] from himself. Hot, he burned men—he burned them exceedingly, and made them sweat. He turned men's skins brown, darkening them, blackening them, blistering them.

Every two hundred and sixty days, when his feast day came, then his festival was honored and celebrated. They observed it on his day sign, called Naui olin. And before his feast day had come, first, for four days, all fasted. And when it was already his feast day, when first he came forth, when he emerged and appeared, incense was offered and burned; blood [from the ears] was offered. This was done four times during the day—when it was dawn; and at noon; and past midday, when already [the sun] hung [low]; and when he entered [his house]—when he set; when he ended [his course].

And early in the morning it was said: "Now he will work; now the sun will labor. How will the day end?" And when night fell, it was said: "He hath worked; the sun hath labored." When he issued forth [at dawn], sometimes he was blood-colored, bright red, ruby-red. And sometimes he was quite pale, white-faced, pallid, because of the clouds—a mist, a

Iuic ce capitulo, itechpa tlatoa: in tonatiuh.

Tonatiuh, quauhtlenanitl, xippilli, teutl.

Tona, tlanextia, motonameiotia: totonqui, tetlati, tetlatlati, teitoni: teistlileuh, teistlilo, teiscapotzo, teistlecaleuh.

Matlacpoaltica, ipan epoalli, in ilhuiuhquiçia: in ilhuichiuililoia, ilhuiquiztililoia: ipã quimattiuia, in itonal itoca naolin. Auh in aiamo quiça ilhuiuh: achtopa, nauilhuitl, neçacaloia. Auh in icoac ic ipan ilhuiuh, in icoac iancuiçpa, oalquiza, oalmoeuana, oalpetzini/ tlenamacoia, tlatoronilo, neçoa. In hin, muchioaia nappa, cemilhuitl: icoac in iouzinco, ioã nepãtla tonatiuh, ioan icoac in ie onmotzcalca, in ie onmopiloa; ioã icoac in oncalaqui, in onaqui, in onmotzineoa.

Auh in iouzinco, mitoaia: ca ie tequitia, ie tlacotia in tonatiuh; quen vetzia in cemilhuitl. Auh in oiocac, mitoaia: otequit, otlacotic in tonatiuh: inic oalmemana, in quenman uel ezzic, chichiltic, tlapaltic. Auh in quenman, çan iztlalectic çan camaztac, çan cococtiuh: ipampa in mistli, in mixtzauitl, anoço mispantil, mistecuicuilli, in ioco moteca.

1. The reader is referred to the *Manuscritos* and *cuadros*, in the Appendix to this book, taken from Francisco Paso y Troncoso, ed.: *Historia general de las cosas de Nueva España por Fray Bernardino de Sahagún: edición parcial en facsimile de los códices matritenses en lengua mexicana* (Madrid: Hauser y Menet, 1905).

2. (*quauhtlenanitl*: eagle with the fiery arrows, according to Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885).

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

796
821

heavy pall, or clouds of many colors—which were spread before his face.

Eclipse of the Sun

782
821

When this came to pass, he turned red; he became restless and troubled. He faltered and became very yellow. Then there were a tumult and disorder. All were disquieted, unnerved, frightened. There was weeping. The common folk raised a cry, lifting their voices, making a great din, calling out, shrieking. There was shouting everywhere. People of light complexion[1] were slain [as sacrifices]; captives were killed. All offered their blood; they drew straws through the lobes of their ears, which had been pierced. And in all the temples there was the singing of fitting chants; there was an uproar; there were war cries. It was thus said: "If the eclipse of the sun is complete, it will be dark forever! The demons of darkness will come down; they will eat men!"

[785]

Tonatiuh quale.

In iceuc muchioa, y, chichilultimomana: aoc tlaca manj, aoc tleca ca, ca mocuecuepti[illegible]manj: olca tlacoçauia: niman ic tlatzomonj, tlacatl comonj: neacomanalo, necomonjlo, ttemauhtilo, nechoquililo, tlachoquiztleoa in macoualti: netenujtoco, netempapaujlo, tlaçaoaca, tlacaoztzalo, tzatzioa: cioualli moteca, Tlacatzalmicoa, malmicoa, neçoa tlacoquiltilo: nenacaztleco: auh in tetzupan, xauchcuico, tlachalantoc, tlacaoácatoc: ic mitoaia, intla tlamiz, in quale tonatiuh: centlaiocoa: oaltemonque, in tiztiximi, tequsquimi.

1. The translation of this sentence, the corresponding passage in the Nahuatl not reading (Appendix to this volume), where the phrase is rendered "Tambien de españoles blancos, y rojos blancos."

-2-

8216

Second Chapter, which telleth of the moon.

The moon (Tecuciztecatl).

When he[4] newly appeared, he was like a small bow, like a bent, straw lip ornament—a small one. He did not yet shine. Very slowly, he went growing larger, becoming round and disc-shaped. In fifteen days he was completely rounded and filled out, as he became entire and mature. And when he waxed full and round, then he appeared, then he arose there at the place where the sun appeared. When it was already dark, [he was] like a very large, earthen skillet—very round, circular. [He was] as if red, a bright, deep red.

And after this, when he had already followed his course a little, when he had risen high, he became white. It was said: "Already he shineth; already the moon is brilliant; already he giveth forth moonbeams." He was then seen to be pale, very white. Then appeared [what was] like a little rabbit stretched across his face. If there were no clouds, if it were not overcast and covered by clouds, like [the sun] he shone, and it was like daytime. It was said: "[It is] almost [like] day; everywhere it is bright. Light is spread everywhere."

And when he had completely reached and attained his brilliance, for as many days as he had thus waxed and been round, little by little he again grew small; he became smaller. Again he became as when he had newly appeared. Gradually he waned and proceeded to vanish. It was said: "Already the moon is dying; now he slumbereth soundly—he falleth into a deep sleep. It is already toward morning, star down, when he setteth." And when he had completely disappeared, it was said: "The moon hath died."

Inic vnne capitvlo, itechpa tlatoa: in metztli.

Metztli: tecuciztecatl.

In iconc iancuican, inalmomana cōtoqui: iuhquin teçacanecuilli, teçacanecuiltontli, xiamo tlanextia: çan iuiian, ueiztiuhi, malacachiuhtiuhi, teuilacachiuhtiuhi. Cantolica, in vel malacachiui: teuilacachiui, in vel maci, in chicaoa. Auh in iconc, vel oiooaliuh, omalacachiuh, inic uel neci: inic oalmomana, in ompa iquiçaian tonatiuh: in iconc ie tlapoiaoa, iuhquin comalli, veipol: vel teuilacachtic, malacachtic: iuhquin tlapalli, chichiltic, chichilpatic.

Auh quinjconc, in ie achi quioaltoca, in ie, oalacoquiza, iztaia: mitoa ie tlachia, ie tlanextia, in metztli, ie metztona: itztlectic, vel itztac, inic motta: inic neci, iuhquin tochtō, isco vepztoc: intlacamo tle mistli, intlacamo miaoa, mistemi: iuhquin tona, ic tlaneci, mitoa ieh on cemilhuitl, uel tlanaltona: tlanaltonatiuh mani.

Auh in iconc, ouelacic, ouelmacic, itlanextilia: in inquilhuitl, ic veiia, malacachiui: çan iuh nenti, oc ceppa tepitonaui, tepitonauhtiuhi, oc ceppa iuhqui nuchioa, inic iancuican oalmomana: çan iuiian polini, poliuhtiuhi: mitoa it onmiqui, in metztli: ie uei in quicochi: ie uc in ic cochi, ic tlathuitiuhi, ie tlathuinaoc, in oalquiza. Auh in iquac uel ompoliuh, mitoa: qnmic in metztli.

HERVID THE FABLE in which it is told how a little rabbit lay across the face of the moon. Of this, it is told that [the gods] were only at play with [the

HICATQVE, TLATLATOLLO, inic mitoa: iuhquin nuchioa, isco uetztoc metztli. In hin quilmach çi ic ica 539

4. In the Spanish version, the moon (luna) is feminine. Since both the sun (Tonatiuhtzin) and moon (Tecuciztecatl) are made in the fable of the rabbit and the moon, we have used both of these consistently masculine.

S: Sahagún M-S (1529-1590) 1953 NU7 Astec NU7

539 Then it became the office of Ecatl to slay the gods. But they say thus: that Xolotl wished not to die. He said to the gods: "Let me not die, O gods." Wherefore he wept much; his eyes and his eyelids swelled.

And when he who dealt death was to overtake him, he fled from his presence; he ran; he quickly entered a field of green maize, and took the form of, and quickly turned into, two young maize stalks [growing] from a single root, which the workers in the field have named *xolotl*. But there, in the field of green maize, he was seen. Then once again he fled from him; once more he quickly entered a maguey field. There also he quickly changed himself into a maguey plant [consisting of] two [parts] called *mexolotl*. Once more he was seen, and once more he quickly entered into the water and went to take the [136] shape of [an amphibious animal called] *axolotl*. There they could go to seize him, that they might slay him.

And they say that though all the gods died, even then the sun god could not move and follow his path. Thus it became the charge of Ecatl, the wind, who arose and exerted himself fiercely and violently as he blew. At once he could move him, who thereupon went on his way. And when he had already followed his course, only the moon remained there. At the time when the sun came to enter the place where he set, then once more the moon moved. So, there, they passed each other and went each one his own way. Thus the sun cometh forth once, and spendeth the whole day [in his work]; and the moon undertaketh the night's task; he worketh all night; he doth his labor at night.

From this it appeareth, it is said, that the moon, Tecuciztecatl, would have been the sun if he had been first to cast himself into the fire; because he had presented himself first and all [his offerings] had been costly in the penances.

Here endeth this legend and fable, which was told in times past, and was in the keeping of the old people.

Nimã ic ieh iesquiuh ẽmochiuh, in hecatl, ie quimjctia in teteu: auh in iuh conitoa, in xolotl, amo momiquitlania: quimilhui in teteu. Macamo nimiqui teteuic. Ic ẽca chocaia, vel ipopoçaoac, iquauhpopoçaoac.

Auh in ie itech onoci miquiztli, çan teixpãpa oac, cholo, toctitlan calactiuetz: ipan onmixueh, ic mocuepiuetz, in toctli ome mani, mazaltic: in quitocaiotia millaca, xolotl. Auh vncan itoc in toctitlan: ie no ceppa teixpampa oac, ie no cuele metitlan calactiuetz: no ic ẽmocuepiuetz in metl, ome mani, in itoca mexolotl. Ie no ceppa itoc, ie no cuele atlan calactiuetz, axolotl mocuepato: ie vel vmpa canato, inic conmictiquc.

Auh quitoa, in manel muchintin teteu omicque, ça nel amo ic olin, amo vel ic otlatocac in teutl tonatiuh: ic iiequiuh ommuchiuh in hecatl, moquetz in ehecatl, cenca molhui, totocac, in ehecac: quin iehoatl vel colinj, nimaĥ ic ic otlatoca. Auh in icoac, ie otlatoca, çan vmpa ommoçauh in metztli: quinicoac in ocalaquito icalaquian tonatiuh, ie no cuele ic oalcoac in metztli: ic vncan mopatilique, motlallotique. Inic ceppa oalquiça tlacemilhuitiltia in tonatiuh: auh in metztli iocalhequitl quitlaça cẽtonal quitlaça, iocalhequini.

Ic vncã hin neci, nitoa: ca iehoatl tonatiuh iezquia in metztli tecicistecatl, intla ic achto onuetzinj tleco: ipampa ca iehoatl achto mitquetz, inic mochi tlaçotli ipan tlamacoth.

Nican tlami, in hin nenonotzalli, çaçanilli: in ie uecauh ic tlatlanonotzaia, veuetque, in inpiel cauca.

Eclipse of the Moon.

821 843 When the moon eclipsed, his face grew dark and sooty; blackness and darkness spread. When this came to pass, women with child feared evil; they thought it portentous; they were terrified [lest], perchance, their [unborn] children might be changed

Metztli qualo,

In icoac, qualo metztli: ixtilloca, iecuichoca, cuichoca, tlaocuicuicuic

S: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

into mice; each of their children might turn into a mouse.

And because they feared evil, in order to protect themselves, in order that this might not befall [them], they placed obsidian in their mouths or in their bosoms, because with this their children would not be born with mouth eaten away—lipless; or they would not be born with noses eaten away or broken off; or with twisted mouths or lips; or cross-eyed, squint-eyed, or with shrunken eyes; nor would they be born monstrous or imperfect.

This moon those of Xaltocan worshipped as a god, and they laid offerings before him and paid him honor.

821 843

Auh inic quintemmatia: inic mopatiaia, inic amo iuhqui impá nochiuh: itzli incamac, anoço ixxilli quicdaiaia: ipápa inic amo tencoaiuiztoc, tencotiztoc impilhoan: anoço iacacoatiuiztoc, iacacotoniuiztoc, anoço tempatziuiztoc, tennecuiliuiuiztoc, ipatziuiztoc, ixnecuiliuiuiztoc, icacaliuiztoc: in anoço atlacamelaoac tlacatiz, in amo tlacamelaoac. 821 751 843

Inin metztli, iehoan quimotlatlauia in xaltocameca: quitlamaniliaia, quimauiztiliaia. 782

[p. 10 is blank]

S: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
782

Third Chapter, which telleth of the stars.

The Fire Drill[1]

When [these] appeared and set forth, incense was offered and burned. Thus was it said when Yoaltecutli [and] Yacauitztli had come forth: "What will the night bring? How will the day break?"

And these were offered incense. Three times was it done: when night fell—well into the night; and when it was time to sleep—the time when the flutes were blown.[2] When this [took place], this was the time for offering their blood and offering maguey spines stained with blood. The third time incense was offered was when it dawned, when the morning broke, when the earth was visible—when morning was near.

And hence was it said that they resembled the fire drill: because when fire was drawn with a drill, and the drill bored, thus fell, ignited, and flared the fire.

821
782
785

And also for this reason all burned [spots on] their wrists; for this reason were we men burned on the wrists, to show awe of him. He was feared and dreaded. It was said and considered of any whose wrists were not burned that on his wrists fire would be drilled in the land of the dead, when he died. Therefore we men—every one—were burned on the wrists. On both sides of each wrist they arranged in order, in rows, the wrist burns. Thus they represented the fire drill. In the same manner as [the stars] were arranged in order and in line, so also they placed in order, in rows, their burns on their wrists.

[The Morning Star or Great Star]

821

Of the morning star, the great star, it was said that when first it emerged and came forth, four times it vanished and disappeared quickly. And afterwards it burst forth completely, took its place in full light,

Inic ey capitulo, intechpa tlatoa: in cicitlaltin.

Mamalhoaztli.

In icoac oalneci, oalmotema: tlenamacoia, tlatotoniloia: ic mitoaia, ooalquex in iooaltecutli, in iacauiztli: quen uetziz in iooalli, quen tlathuiz.

Auh in hin tlenamacoia, espa in xochioaia: icoac in tlapoioaca, tlaquauh tlapoioca, yoan netetequipan, tlatlapitzalizpa. Icoac, y, neçoaia, neuitzmanaloia: ic espa tlenamacoia, icoac in tlauizcalcoa, tlauizcalli moquetza: in tlatlalchipaoa, in ie tlathuinaoac.

Auh inic mitoa, mamalhoaztli, itech monenequilia in tlequauitl: ichica, in icoac tlequauhtlaxo, ca momamali in tlequauitl: inic uetzi, inic zotla, inic mopitza tleti.

No yoan, inic nemathtiloia: inic momatlatiaia toquichtin, iehoatl quimacacia, mjmacacia imacaxoia, mjtoaia: quilniach in aquin amo nemathtilc, imac tlequauhtlaxoz in mjctlan, in icoac omjc. Iehica in toquichtin, muchi tlacatl momatlatiaia, nenecoc inmac quiuiuipanaia, quitetecpanaia in innemathtil: ic quichichecalhuiaia in mamalhoaztli: in iuh vipantoc, tecpantoc, no iuh quiuiuipanaia, quitetecpanaia in immac innemathtil.

821

Citlalpol, vei citlalin mitoa: in icoac iancuican oalcholoa, oalquiça, nappan polizi, popoliuhoiuetzi: auh çatepâ uel cueponj, cuepontimotlalia, cuepontica, tlanextica: iuhquin mexiona ic tlanextia.

7. The names of various constellations and stars may or may not correspond to the names by which they are now known. In the Spanish text and in the Mexicanlider con cordes, lecteurs, fidèles ey uses them with the terminology current in his times. See also Plates 1-7, 21.

8. Tlatoniloiaque: cf. Arthur J. O. Anderson and Charles E. Dibble: *Florentine Codex*, Book 8, *The Conquerors* (Santa Fe: School of American Research, Monograph No. 14, Part III, and University of Utah, 1951), p. 192; also Sandoval, *op. cit.*; Cuellar, *op. cit.*, p. 252. The ceremony called for use of flutes or trumpets, according to Sandoval or horns, according to Cuellar. Sources vary as to the exact time when these were blown.

821 became brilliant, and shone white. Like the moon's rays, so did it shine.

And when it newly emerged, much fear came over them; all were frightened. Everywhere the outlets and openings[a] [of houses] were closed up. It was said that perchance [the light] might bring a cause of sickness, something evil, when it came to emerge. But sometimes it was regarded as benevolent.

821 782 And also [captives] were slain when it emerged, [that] it might be nourished. They sprinkled blood toward it. With the blood of captives they spattered toward it, flipping the middle finger from the thumb; they cast [the blood] as an offering; they raised it in dedication.

Auh in iconc, inacnican oalcholoa: ella mamiti motecaia, nemauhcihoia: nouiian motzatzacoaia in tlocalli, in pochquiiacoc: mitoaia, aço cocolinço, itla aqualli quiçaznizt, in oquiçaco: auh in quemman quicualittaia.

Auh no mitoaia, in iconc oalcholoa, incahtiloia, quitlacoaliaia: inacçotica in mamalti, contlatzitzicoaliliaia, contlatlahuiliaia, cochiuiliaia.

[i.e. The morning star or great star —A.]

a. The corresponding Spanish text translates these as doors and windows. Cf. Anderson and Dibble, op. cit., XII, p. 28, n. 2.

S: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

Fourth Chapter, which telleth of the stars.

Inic naui Capitulo, itechpa tlatoa: in cicitlaltin.

The Comet

It was said [to be] an omen for the ruler. Because of it a ruler was to perish; perchance some person of noble lineage would die. And likewise they said that somewhere he might be imprisoned, or war would begin. Or else there would be famine. The common folk said: "Perhaps this is our hunger; perchance famine," they said.

Citlalin popoca.

Mitoa: tlatocatetzauitl, ic tlatocamicoaz, aço ca uey tlaçopilli ie mjquiz: yoan no quitoaia, aço cana ic oalmotzacoaz, aço ie oliniz teuatl tlachinolli: yoan anoço ie maianaloz. Quitoaia in maceoalti: aço tapiz hi, aço apiztli quitoa. 821 ● 787

The Shooting Star

It was said that the passing of a shooting star rose and fell neither without purpose nor in vain. It brought a worm to something. And of [the animal] wounded by a shooting star, they said: "It hath been wounded by a shooting star; it hath received a worm." [Such] was not to be eaten. It was looked at with fear, abhorred, and shunned. It turned one's stomach.

· Citlalin tlamina.

Mitoa: amo nenquiça, amo nẽuetzi, in itlamjnalin: tlaocuilloaia. Auh in tlamintli, mitoa: citlalmjnqui, ocuillo, aocmo qualo, mauhcaitto, tlaelitto, hihiclo, tetlaicltia. 821 825 262

And by night all were well protected. All covered themselves; they clothed themselves, wrapped themselves in mantles, and bound on their garments, for fear of the shooting star.

Auh in iooaltica vel nemalhuilo, neololoolo, netlapachoolo, nequentilo, netlalpililo: imacaxo in itlaminalin citlalin. 821.

The S-Shaped Stars

[These] were apart; they appeared by themselves, shining and shimmering. And for this reason were they called *S*-shaped stars—that they were similar to and very much like a [kind of maize] tortilla which was made, or an amaranth seed tortilla. [These] were, at both ends, twisted and rounded over. They were eaten on the day Xochitl, everywhere, in each house. In all places, in men's dwellings everywhere, they were made.

Citlalnenecuilli.

Çan iioca onoc, iioca nentoc, tlanextitoc, cuecuepocatoc: Auh inic mitoa, citlalnenecuilli: ca quinenuilia, vel no inhqui centlamantli tlachichioalli tlacalli, anoço tzooalli: nenecoc, cecentlapal quacoltic, quateuilacachtic: nuchilhuid ipan in quaqualoia, nouian cecencalpan: quitzacutimanca, in nouiian techcha nechiuililoia. 821 262

The Scorpion Stars

In the same manner, [these] resembled and appeared in the aspect of the venomous scorpion, with upcurved tail. Arched and upcurled is its tail; wherefore [these] are called the Scorpion Stars.

Citlalcolol.

Çan no inhqui: quinenecuilia, quinamiqui, in itlachieliz tequani colotl: cuitlapilcocoltic, mamalacachtic, teteuilacachtic in jcuitlapil: ipampa inic mitoa citlalcolol. 821

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
823
502

The Wind

That which was known as [the wind] was addressed as Quetzalcoatl. From four directions it came, from four directions it traveled. The first place whence it came was the place from which the sun arose, which they named Tlalocan. This wind which came from there they gave the name of the Tlaloc wind. Little did it frighten men; lightly did it blow. With it, one could go in a canoe; with it one could land; with it one could cross the water.

[715]

The second place whence it came [the north] was called Mictlampa; and this was named the wind from the land of the dead. This was much feared, and caused much terror. Violently did it blow, when it set in, and the canoes could not contend with it. They could not travel forward. They could not venture forth; they could not pass across; they could not get under way in the water. Rather, all the boatmen came out and left [their craft] because of fear—those who gained their livelihoods on the water, the fishermen who used nets, or who speared [the fish]. When they saw that it was Mictlampa ehecatl which arose, then they feared evil and were troubled. They hurried, hastened, and greatly quickened their pace, plying the pole—plying it rapidly. They strained their arms, that they might come out and beach [the canoe] on the shore, on the edge of the water, near the water line. And so they said: "Often it drowneth men and sinketh canoes."

The third place whence it came [the west] was known as Cuauhlampa; it was named Cuauhtecayotl and Cuauhlampa ehecatl. Also it was called One Wind. or Maçaua; for it came from Maçauacan. And this one did not blow fiercely. Nevertheless, it was very cold. Men suffered much from [its] cold; they became livid and stiff from cold. It made them shiver; it was deadly. It made men tremble, shake, and quake; it exhausted them; it gave them stomach pains, or pains in the lungs, or the head. And yet, with it they could go ashore from the water. It did not frighten men nor terrify them.

And the fourth place whence came the wind [the south] was there from Uitztlampa. It was named Uitztlampa ehecatl. And this one was much feared and held in dread. All feared harm. It made men speechless with terror; it made them silent with fear. Because it blew swiftly, it frightened them greatly. They said: "When it ariseth, it uprooteth and breaketh trees: and it teareth walls to pieces—old walls

Ehecatl

Motenecuia: ic quinotzaia quetzalcoatl. Nauhcampa oallauh, nauhcampa oalicttiuh. Inic ceccan oallauh: vmpa in iquiçaiampa tonatiuh, quitocia tlalocã: inin ehecatl, vmpa oallauh, quitocaiotiuia, tlalocaiotl: amo cẽca temauhti, amo cenca totoca, uel ipan acaltica vilo, vel ipan quiuia, in atlan: vel ipã panoa.

Inic occã oallauh, motenecuia mictlampa: auh inin motocaiotia mictlampa ehecatl. In hin uel imacaxo, uellamauhtia: cenca totoca, in icoac moquetza, amo vel quinamiqui in acalli: amo vellauilteco, amo uel tlaxtlapalolo, avel istlapal vilo, auel tlanecuilolo in atlan: çan mauhcaquiuia, mauhcaquiça in tlapanauique, in atlica, in tlaltlamãque, in tlamjoque. In oquittaque, ca mictlampa ehecatl in omoquetz: ic cenca motenmati, motequipachoa, uel motequimati, ompilcatoque, ompipilcatoque, in tlaneloa, in tequitlaneloa: vel momaquauhtilia, inic uel onquiça, onmacana atenco, atexipalco, achichiiacpa: iuh quitoa, ca miecpa, teatlanmictia, quipolactia in acalli.

Inic ecan oallauh: motenecuia cioatlãpa, motocaiotia, cioatecaiotl, cioatlampa ehecatl: no quitocaiotia ce ehecatl, anoço maçaoa ipampa vmpan oalicttiuh maçaoacan. Auh in hin, amo no cenca totoca: iece cenca itztic, uel tececmjti, tepinecoalti, tepinuch, tetetziliuiti, tetezcilquisti, tetzitzilquiti, tzuiuiõquilti, tecuecuechquiti, tecuecuechmiquiti: tezillanquauhtili, teiomotlanquauhtili, tetzontecoecuh. Auh uel, uel ipan quiuia in atlan, amo temauhti, amo temauacuiti.

Auh inic nauhcampa, oallauh ehecatl, vmpa uitztlampa: motocaiotia uitztlampa ehecatl. Auh inin, cenca vel imacaxo, mimacaci: netenmacho, aoc temaxtilti, aoc tetlauilti: ipãpa cenca totoca, cenca tlamauhtia. Quiuia, in icoac moquetza: vel quiuiçoca, quipoztequi in quauitl: yoan quiuiztinja in tepoztli, in tepançolli, in xacalli: quecaxoctia in tlaxcaxilli, in chiuancalli. Auh in vei atl vel colinja, quiuiponaça,

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

and straw huts. The wind carrieth off fences and enclosures. And it stirreth up the sea; it maketh them froth and foam. It formeth waves; there is a great din as of waves breaking. There is a great crackling noise." And it tossed and cast canoes into the air. Just so, indeed, did the north wind sink them.

quipoçonaltia, cacuccuciotia: iuhquin tetecuicatimani, cocomocatimani: auh in acalli caacomaiaui, caacotlaço: vel no iuhqui, quinamiqui in mictlampa chocaz. 821 823 502

Lightning: the Lightning Flash

They addressed it as, and named it, many things—the mist which went winding [like a serpent], the thunderbolt, the reed staff. When lighting flashed and lit up repeatedly, we were blinded, we lost our sight, our vision was darkened. It startled us; we were terrified. It was unbearable to look at; it was dazzling. Everywhere it flashed repeatedly—again and again—like the light of the dawn breaking over and over. Thus did it come; it came twisting and winding.

Tlapetlanjlloti, tlapetlanjliztli: much ic quinoczaia, quitocaiotiaia, aiauhcocolli, tlapetlanjlquauitl, ozto-pilcoauitl. In iccac tlapetlani, tlatlapetlani: tiposaoa, timimiqui, titiamauhtia, titocuitiuetzi: ainamiquiliztli, ainamiquiztli, nouiian tlatlanextimoqueza: iuhquin tlauizcalli moquequetza: inic callauh oalcocoliubtiuh, cuecuciubtiuitz. 821

[p. 16 is blank]

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

Fifth Chapter, which telleth of the clouds.

Ic macuilli capitulo, itechpa tlatoa: in mixtli.

The Lord of Tlalocan

He was considered a god. To him were attributed rain and water. Thus they said he made that which we ate and drank—food, drink, our sustenance, our nourishment, our daily bread, our maintenance. All that which grew in the summer he made—sprouts, fresh green sprouts, trees, amaranth, *chía*, squash, beans; the maguey, the tuna cactus; and still others, not edible—flowers, grasses.

And when his feast was observed, first there was fasting for four days. The priests fasted in honor of Tlaloc in what was called the priests' house, where they had matured and grown.

When the fourth day had passed, when the fasting had ended, when the feast had been completed, [the evildoers] were plunged and submerged repeatedly in the lake. Not soft, not gentle was the punishment. They were plunged and immersed repeatedly in the water. They ill-used only those of their own kind. They dragged [the victim] back and forth through the mud. They plunged him under the water and dragged him; they went pulling him along by the hair; they kicked him. [As] he swam under the water, churning, beating, and swirling it up as he went, he escaped the hands of the priests.

When a fault had been committed in the priests' house, or some error had been done—even though someone had only stumbled, or tripped over something, at once, for this, they laid hold of him. Because of it they shut him in as their captive, no more taking their eyes from him, that they might plunge him in the water.

And to excess did they set upon him. Greatly did they afflict and torment him. He lay half dead, breathing his last, gasping, in his last agonies; at death's door [was he] whom they finally cast on the shore. No one could plead his cause. From thence [the victims'] fathers and mothers took them. And if anyone felt apprehension or foreboding for his son, in order that [the priests] should not plunge him into the

Tlalocã tecutli,

Teutl ipan machoia, itech tlamiloia, in quiauitl, in atl: iuh quitoaia, ie quichioa in tlcoua, in tiqui, in qualoni, in joani, in tonenca, in toiolca, in tocochca, in toneuhca, in tocemilhuitiaia, in tonacaiotl: in ie iequich xopaniotl, in itzmolintoc, in celiztoc, in quauitl, in ouuhtli, in chian, in aiotetl, in etl, in metl, in nopalli: yoan in oc cequi, in amo qualoni, in xochitl, in xiuitl.

Auh in ioac ilhuiquistililoia: achtopa nauilhuitl moçaoaia, motlalocaçaoaia in tlamacazque: in motenoa calmecac mooapaoa, mozcaltia.

In ioac oacic nauilhuitl, in ie neoalco, in ie ilhuitl muchioa: matlampapachoaia, mopopolactiaia in uei apan: amo iuiian, amo motlamachuja, in atlan onmotzotzopontitlaça, onmotzotzopontimaiaui: çan monetechuja, vncan çoquititlan quinemjtia, quipopolactia, quiuiuilana: icpac cantinemi, quititlicça, atlã tlatzotzopotztinemj, aicozotztinemi, tlamomolozti-nemi: inmac mouiuitlatinemi, in tlamacazque,

in odtlaco, in calmecac itlã oncholo: intlanel çan aca ômótepotlami, itlã oconcxizopeuh, oc uel ic conacique, ie ic inmal ça quipipia, aocmo conjacaoa, inic catlampapachoaque.

Auh amo çan quenjn quipoloa: uel quicocoltia, quellelaxitia, ça quen quimattoc, ça mopopoçauhtoc, ça içomocatoc, ça micqui in quicalmaiaui atenco: niac uel ipan tlatoa, vncan quimonana in intahoan, in innahoan. Auh in aquin quitlamauhcaititilia, in quitlatõmachilia ipiltzin, inic amo catlampapachoaque: conqniztiaia itlatzia quinnacaia in tlamacazque, aço totolin, aço tlaquilli: ic quicaoaia.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
793
785
[535]

water, in order that they should let him go, he offered the priests something of value—either a turkey or food. In return for it they let [his son] be.

And when this came to pass, everywhere, in the houses of all, in each house, *etz·tli*[9] was eaten. Each one made *etzalli* for himself; and there was a dance in which *etzalli* was begged. With green maize stalks they danced. Those who danced the *etzalli* dance entered house after house, each one begging and asking. [The householders] offered them all this same *etzalli*, [placing it] in the small jars, the *etzalli* jars, which they bore in their hands.

These [gods] were called Tlalocs. To them were attributed clouds, rain, hail, snow, mist, sheet lightning, thunder, and lightning bolts which struck men.

The Rainbow

821

As if arched—bent and rounded—it thus appeared. Varicolored, many-hued was its appearance. The single colors which showed in it [were] green, dark green, blue green, and black; and yellow and orange or tawny; then vermillion and ruby red; and [various shades of] blue, and dark green.[10]

And they said that when it appeared it revealed, made evident to men, and denoted—whereby it was known, realized, and seen—that it would not rain; would not rain hard—would not pour. But it would break up the clouds. It would dissipate, impede, and quiet the rain—the downpour which wet, soaked, and drenched one. If clouds piled up, if heavy clouds blackened [the sky] so that everywhere it was dark, it only dissipated [them]. Although it rained, no longer was the rain heavy; no longer did it increase. It only sprinkled; it drizzled; a few drops fell; a haze, a fog, a thin mist drifted and fell. Or at most it sprinkled; the sprinkling and the spray continued.

And they said—it was averred—[that] if it appeared over maguey plants, because of it the green [leaves] yellowed, turned, dried, reddened, and withered. And also they said [that] when it appeared many times, thereby it was evident [that] the rains were to end forthwith. They said: "Soon the masters of the rain will go; already the Tlalocs are about to leave."

Auh in icoac, y, in nouiian techachan, in cecencalpan etzalqualoia: cecciaca metzalhuiaia, yoan etzalmaceoaloia: cintopiltica mitotia, tepan cacalaqui, motlatlaeuia, motlatlaitlanja, in etzalmaceuhque: çan muche in etzalli quinmaca, inxoxochuicol, imeetzalcon intlan caana.

In ichoantin, y, motenteoa tlaloque: intech tlamiloia in mistli, in quiauitl, in teciuitl, in cêpaiauitl, in aiauitl, in tlapetlaniliztli, in tlatlatziniliztli, in teuitequiliztli.

Aiaubcoçamalotl.

Iubquin uitoliuhqui: tlauitoltic, coltic, inic oalmoquetza, tlatlatlapalpoalli, motlatlapalpouh in itlachieliz. In centlamantli tlapalli, itech neci: xoxoctic, quiltic, quilpaltic, iiapaltic, quilpalli, iiapalli: yoan coztic, xopaltic, xochipalli: niman ie chichiltic, tlapaltic: yoã tlaztaleoaltic, tlaztaleoalli: yoan texôtic, texôtli, matlaltic, matlalli.

Auh quitoa, in icoac oalmoquetza: quinestia, quiteittitia, quinezcaiotia, ic macho, ic machizti, ic itto: in amo quiauiz, amo tlaelquiauiz, amo tilaoaz: çan quimomoiaoaz in mistli, quipopoloa, quelleltia, quiiacatzacuilia in quiiauitl, in tlaelquiiauitl: in tepaltili, in techacoani, in teçoquitili. Intla cenca omotlatlali mistli, in ouel cuicuicheoac, in onouiian tlatlaiooac: çan quipopopoloa. Intlanel quiaui, aocmo cenca tilaoa, aocmo molhuia: ça aoachquiaui, aoachtli in onuecuetzi, in onchichipini: aoachpitzactli, aoachpicilli, aoachpiciltoton, in ontzitziquini in onuecuetzi: anoçe çan aoachtilaoa, aoachtilaoatimani, aoachtzetzeliuhtimani.

Auh quitoa, quilmach intla metl, ipan moquetza: ic macueçaliciui, macoçauia, maoaqui, machichilini, matlatlauja, macuetlauja. No yoan quitoa, in icoac miecpa oalmoquetza: ic neci, çan cuel quiçaz, in quiimitl: quitoaia, çan cuel izque in aoaque, ie quiçazque in tlaloque.

9. Etzalli: cf. Anderson and Dibble, op. cit., p. 79.

10. Sahagún (*Memoriales con enmiles*) has green for *xoxoctic*, *quiltic*, *quilpaltic*, *iiapaltic*, *quilpalli*, and *iiapalli*. Alonso de Molina, in his *Vocabulario de la lengua mexicana* (Iulio Platzmann, ed.; Leipzig: B. G. Teubner, 1880), gives blue-green for *quilpaltic* and brown or black for *iiapaltic*. The second occurrence of this latter word of *quilpalli* is omitted in this translation; Molina translates *xochipalli* as ruddy or rose-colored. In *Memoriales con enmiles*, Sahagún twice lists *chichiltic* and *tlapaltic* as red. For *tlaztaleoaltic*, Molina has red or rose-colored. For *texôtic* and *texôtli*, the *Memoriales* has blue.

S: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7

Sixth Chapter. Here are mentioned the snow, the clouds, and the hail.

Ic chicoacen capitulo, vncan mitna: in cẽpaiuitl, yoan mistli, yoan in teciuitl.

[Frost]

The frost [god] was called Itztlacoliuhqui. Once yearly the cold came. During the feast of Ochpaniztli the cold began. And for one hundred and twenty days—one hundred and twenty suns—this persisted and there was cold. And it ended and disappeared [during the feast] called Tititl.

When [the month] came to an end, it was said: "For the frost hath departed. Now there will be sowing—it will be the time of sowing. Already land will be planted, so that [seeds] will be placed in the soil. Already it is warm, mild, calm. Already the season is good, the time is propitious; the hour is at hand; the time is ripe; the moment hath come." [For] already they hastened and were diligent. Already there was unrest; all men would be agitated and solicitous; they would be preoccupied. No longer would there be rest. Already the days would fly;[11] already there would be the setting forth for the working of the fields, the fresh working of the soil, the reworking of the fields; already the fields would be reworked. Now there would be planting of beans; beans would be placed. Now amaranth seed would be cast broadside; amaranth would be placed. Now *chía* seed would be cast; chili plants set out and transplanted. Already off-shoots would be pruned and separated, and all would bear fruit.

Cetl, mitoa: itztlacoliuhqui, cexiuhtica in oallatiuh, in ceuetzi: ipan ochpaniztli, in peoa ceuetzi. Auh chicoacempoalilhuitl, chicuacẽpoaltonal: in mani, in ceuetzi. Auh ipan quiça, ipan poliui, in itoca tititl: 821 776

icoac tlami, mitoa ca oquiz in cetl, ie tocoz, ie toquizpan, ie tlatlalaquiloz, ic tlallan ontlatlaliloz: ie tlatotonja, ie tlacacaoaca, ie tlaiamanja: ie qualcan, ie uncan, ie iniman, ie tlainman, otlainmantic: ie tlaciui, otlaciuh, ie neamaloz, ie neacomanaloz, ie nemociuiloz, ie tlamociuiz, aoc onnetlaliloz: ie tlacaitl eoaz, ie motocaz in tlaelimictli, in tlapopoxolli, in çacamolli, ie çacamoloz, ie etlaxoz, ie etlaçaloz: ie ouhpixoloz, ie ouhquetzaloz, ie chiempixoloz, ie chiltecoz, ie chilaquiloz: ie onpipilcotoz, ie onnemaiaohoaz, ie netlacatiloz.

Snow

It was only the servant and companion which followed, accompanied, and spread the frost over the earth. It was considered to be like the rain. And it was said that when there was snow, [crops] would be harvested; the crops would be good. It foretold, and was an omen of, [good] crops.

Cepaiuitl.

Çan iuical, çan itlauical, quitoquilia, quitocatiuh, yoã onotiuh in cetl: iuhquin quiauitl ipan poui. Auh mitoa, in icoac cepaiaui: piscoz, tlamochioaz: quinestia, inesca in piaquiztli. 821

11. Here we follow Leonhard Schultze Jena: *Weltanschauung, Himmelsbilderde und Kalender der alten Azteken, aus dem aztekischen Drama Ixtlilxochitl des Sahagún's übersetzt und erläutert* (Stuttgart: W. Kohlhammer Verlag, 1950), pp. 53, 368-369. An alternative, however, might be "men are fresh, or wise" (*tlamati, ons*).

Our rendition of onpipilcotoz and onnemaiaohoaz is provisional.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
[176]

Clouds

When [clouds] billowed and formed thunderheads, and settled and hung about the mountain tops, it was said: "The Tlalocs are already coming. Now it will rain. Now the masters of the rain will sprinkle water."

Hail

It was formed and took shape when very white clouds settled on mountain tops. It was said: "Now it will hail; now our food will be hailed out."

And thus did hail fall, making a din as of rattling, beating one about the head, pelting one [as if] with stones. Thus, truly, died and were despoiled our crops. For some distance, it flattened on the ground and spread birds over the surface of the water. At that time the water dwellers went gathering for themselves; they brought in their catch.

821
789

And that it might not hail, that they might not be hailed upon, and the young maize plants might not be damaged by hail, then the [sorcerers who] cast away hail and rain drove and headed it off. They removed it from the waters [of the lake]; they showed it the way and took it [hence]. Or else they cast it forth into the deserted places, the uncultivated lands where there were no crops, no one lived, and nothing existed; poverty-ridden lands—barren lands where nothing grew, nothing issued: the land was void. It was only an abandoned place; the [very] stones were dry.

Mixtli.

In iconc tepeticpac moloni, momoloca, motlatlalia, mopiloa: mitoaia, ca ie uitze in tlaloque, ie quiauiz, ie pixauizque in aoaque.

Teciuitl

Ic muchioa, ic neci: in iconc tepeticpac motlatlalia mixtli, cẽca iztac: mitoa, ca ie teciuiz, ie teciuiloz in tonacaiotl.

Auh inic uetzi teciuitl, iuhquin tlacacalaca, tequacacalanja, temomotla: vel ic miqui, ic ispoliui, ic tonacamiqui, cemaxl quimana, atlisco quinmana in totome. Auh vel oncan mopisquia, quin mopisquia, tonacatlama, in atlaca.

Auh inic amo teciuiz, inic amo tecitiloz, inic amo tecinmiquiz toctli: niman quitopeoa, quipeuia, in teciuhtlazque, in quiiauhtlazque atlanpa quisquanja, quitlachieltia, quiuica: anoço vmpa quitlaça in çacatla, çacaistlaoacan, in atle imuchioaian, atle iiononoia, atle onoc, atle iieoaia, atle eoatoc, atle iquiçaiã, atle quiztoc, atle onuetztoc: çan iuhcatla, tetl oaoacca.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

THE SEVENTH BOOK TREATETH OF THE SUN, MOON, AND STARS, AND OF THE YEAR OF JUBILEE

EL 7.° LIBRO TRATA DEL SOL Y DE LUNA Y ESTRELLAS Y DEL AÑO DEL JUBILEO.[19]

First Chapter, of the sun.

821 The sun hath the quality of shining and of lighting and of casting rays from himself. He is hot and he scareth; he maketh one sweat, and turneth a man's body and face dark brown or tawny.

El sol tiene propriedad de resplandecer y de alumbrar y de echar rayos de si. Es caliente y tuesta, haze sudar pa hosco o loro el cuerpo y la cara de la persona.

821 785 782 They celebrated a feast to the sun once each year in the sign named Four Olin. And before the feast they fasted four days as the vigil of the feast. And in this feast of the sun, four times they offered incense and blood from the ears—once at sunrise, another time at midday, at the vesper hour, and when [the sun had] set.

Hazian fiesta al sol vna vez cada año en el signo que se llama 4. olin. Y antes de la fiesta ayunavan quatro dias como vigilia de la fiesta. Y en esta fiesta del sol ofrecian encienso y sãgre de las orejas quatro vezes: vna en saliendo el sol, otra al medio dia, y a la hora de visperas y qñ se ponia.

33.

Ytzcaliui. t. itzcaliuhtica in noyollo: My heart is calmed, or resteth, in love. Pret., oitzcaliuh. oitzcaliuhticatca.

ytzcaliui. t. itzcaliuhtica yn noyollo. refriarse o declino mi coraçon en el amor. ẽt.° oitzcaliuh. oitzcaliuhticatca.

34.

Vel cen tecomatl in atl ocontzineuh: A whole gourd[ful of water] was overturned while being drunk.

Vel cen tecomatl ỹ atl ocontzineuh. trastornose vna xicara ẽtera beuiẽdola.

19. Sahagún (Paso y Troncoso ed.), Vol. VI, pp. 177-215.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821 And when he came forth in the morning, they said: "Now the sun starteth his work. How will it be? What will come to pass on this day?"

Y quando a la mañana salia dezian ya comiença el sol su obra que sera, que acontecera ẽ este dia.

And at sunset they said: "The sun hath ended his work, or task." Sometimes when the sun riseth, he seemeth blood-colored; and at times whitish; and sometimes he riseth sickly-hued because of the mist or the clouds which cover him.

Y a la puesta del sol, dezian acabo su obra, o su tarea el sol. A las vezes qñ sale el sol pareçe de color de sangre: y a las vezes parece blanquezino: y a las vezes sale de color enfermizo por razon de las nieblas o de las nubes que se le afiponẽ.

When the sun is eclipsed, he turneth red; it seemeth that the sun becometh disquieted, or troubled; or he moveth to and fro, or he stirreth. And he turneth very yellow.

Quando se eclipsa el sol parase colorado parece que se desasosiega o se turba el sol, o se remueçe, o rebuelue y amarillecese mucho.

821 When the people see this, they then raise a tumult.
785 And a great fear taketh them, and then the women
782 weep aloud. And the men cry out, [at the same time] striking their mouths with [the palms of] their hands. And everywhere great shouts and cries and howls were raised. And then they hunted out men of fair hair and white faces; and they sacrificed them to the sun. And also they sacrificed captives, and they anointed themselves with the blood of their [own] ears. And, besides, they bored [the lobes of]

Quando esto vẽ la gente luego se alborota. Y tomales gran temor, y luego las mugeres lloran a vozes. Y los hombres dan grita hiriendo las bocas con la mano. Y en todas ptes se dauã grandes bozes y gritos, y alaridos. Y luego buscavan los hombres de cabellos blancos y caras blãcas: y los sacrificauan al sol. Y tambien sacrificauan captiuos y se vntauã con la sangre de las orejas: y tambien aguieraua las orejas con puntas de maguei y passuan mimbres o cosa semeiante por los agueros q̃ las puntas avian

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
785
782

their ears with maguey spines and passed flexible twigs or the like through the holes which the spines had made. And then, in all the temples, they sang and sounded [musical instruments], making a great din. And they said: "If the sun becometh completely eclipsed, nevermore will he give light; eternal darkness will fall, and the demons will come down. They will come to eat us!"

hecho. Y luego por todos los templos cantauan y tañian haziendo gran ruido. Y dezian si del todo se acaba de eclipsar el sol nunca mas alumbrara ponerse han perpetuas tinieblas y descenderan los demonios vendran nos a comer.

Second Chapter.

821

When the moon newly appeareth, he seemeth like a thin, little curve of wire. He doth not yet shine. By little and little he goeth growing. On the fifteenth day he is full. And when now he is full, he cometh forth in the east at sunset. He seemeth like a great millstone—very round and very red. And as he goeth rising, he becometh white or shining. [There is what] looketh like a rabbit in the middle of him. And if there are no clouds he shineth almost like the

Capitulo Segũdo

Quando la luna nuevamẽte nace, parece como vn arquito de alambre delgado aun no resplandece: poco a poco va creciendo. A los quinze dias es llena. Y qñ ya es llena sale por el oriente a la puesta del sol: parece como vna rueda de molino grande muy redonda y muy colorada. Y qñ va subiendo se para blanca o resplandeziente: parece como vn conejo en medio della. Y si no ay nubes resplandece casi como el sol, casi como de dia. Y d'spues de llena cũpli-

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

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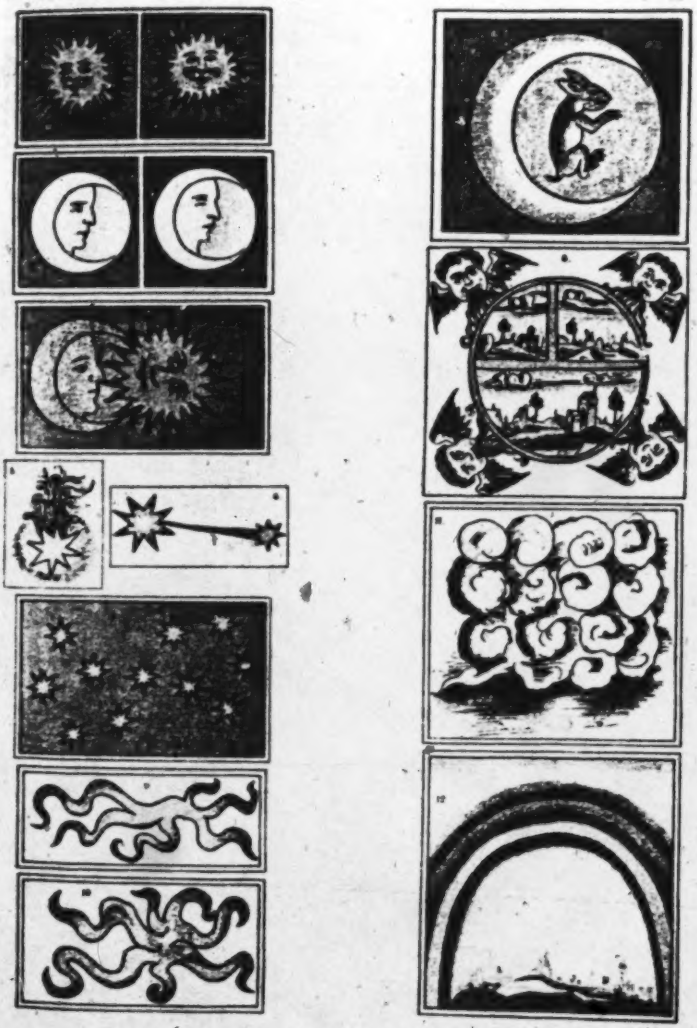
532



—After Paso y Troncoso

1. Sun
2. Moon
3. The rabbit in the moon
4. Eclipse of the moon
5. Comet
6. Comet's tail
7. Stars
8. The Winds
9-10. Lightning
11. Clouds
12. Rainbow

[p. 38 (b)]

5: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7

821
532
372
796
782

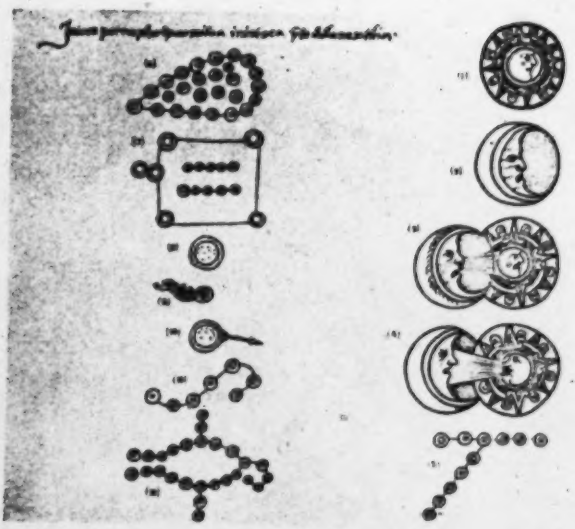
—*After Paso y Troncoso*

13. Ice, snow, and hail
14. Storing food against famine
15. Delivering children into bondage
16. Boring new fire on the breast of a sacrificial victim
17. New fire in the temples
18. New fire taken to homes
19. Breaking and throwing away household goods at the end of the fifty-two-year cycle

[p. 38 (E)]

5: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7

821
532



—After Paso y Troncoso

21. Sun, moon, and stars, and other natural phenomena, from *Primeros Memoriales*, Cap. 2

1. Sun
2. Moon
3. Eclipse of sun
4. Eclipse of moon
5. Fire drill
6. Fire drill
7. Venus
8-9. Comet
10. Comet's tail
11. S-shaped stars
12. Scorpion

[p. 38 (H)]

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

805
821
532

—After Paso y Troncoso

22. Natural Phenomena and year signs, from *Primeros Memoriales*, cap. 2

13. Wind
14. Lightning bolt
15. Rain
16. Rainbow
17. Frost
18. Cloud
19. Snow
20. Hail

Year signs, beginning at top
One Rabbit
Two Reed
Three Flint Knife
Four House

[p. 38(I)]

S: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821

sun; [it is] almost as daytime. And after he hath become completely full, by little and little he goeth waning until he becometh as he was when he began. They then say: "Now the moon dieth; now he deepeth." This is when he riseth with the dawn at the time of the conjunction. They say: "Now the moon is dead."

damente poco a poco se va menguando hasta que se va a hazer como quando comença: dizen entonces ya se muere la luna, ya se duerme Esto es quando sale ya con el alua al tpo de la coniuncion: dizen ya es muerta la luna.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

539 After the sun had set, the moon began to move. Thus the one got away from the other. And thus they come forth at different times. The sun endureth one day, and the moon worketh at night (or illuminateth at night). From this cometh what is said: that Tecuciztecatl would have been the sun if he had cast himself first into the fire, because he was named first, and offered precious things in his penance.

Despues que el sol se puso començo la luna a andar: desta manera se desuiaron el vno del otro: y ansi salen ẽ diuersos tiempos. El sol dura vn dia y la luna trabaia en la noche o alumbra en la noche. De aqui parece lo que se dize q̃ el tecuciztecatl avia de ser sol si p'mero se ouiera echado en el fuego porque el p'mero fue nõbrado y ofrecio cosas preciosas en su pñia.

Eclipse of the Moon.

● 821 When the moon is eclipsed, he becometh almost dark; he becometh blackened; he turneth a dark brown. Then the earth darkeneth. When this cometh to pass, women with child feared miscarriage. A great dread seized them that that which they had in their bodies would become mice. And as a remedy for this they took a piece of obsidian in the mouth or they placed it in the girdle over the belly and [did so] in order that the children [whom they carried] in the womb would not be born lipless or noseless or wry-mouthed, or cross-eyed, or that [one] might not be born monstrous.

[843 751]

Quando la luna se eclipsa parase casi oscura, ennegrecese, parase hosca: luego se escurese la tierra. Quando esto aconteçe las preñadas temian de abortar, tomauales gran temor que lo q̃ tenian en el cuerpo se a de boluer raton. Y para remedio desto tomavan vn pedaço de ytztli ẽ la boca o ponianle en la çintura sobre el vientre y para que los ninos que en el vientre no saliesen sin beços o sin narizes, ó boquituertos, o bizgos: o porq̃ no naciese monstro.

The people of Xaltocan held the moon as a god and made him special offerings and sacrifices.

Los de xaltoca tenian por dios a la luna y le hazia particulares ofrendas y sacrificios.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

Third Chapter, of the Stars Called Castor and Pollux.

821
782
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These people paid particular reverence and [made] special sacrifices to Castor and Pollux, in the sky, which move near the Pleiades, which are in the sign of Taurus. They made these sacrifices and ceremonies when [the stars] newly appeared to the east after sunset. After having offered incense, they said: "Now [hath] Yoaltecutli come forth, and Yacauiztli. What will come to pass this night? Or what end will the night have—fortunate or adverse?" Three times they offered incense (and [this] must be because they are three stars), the first time at the first quarter of the night, another time at ten, and the third [time] when it beginneth to be morning.—They name these stars *mamalhuaztli*, and by that same name they call the sticks with which they drill a fire; because it seemeth to them that they somewhat resemble [the stars] and that from them there came to them this manner of producing fire. From this it was customary that the

Hazia esta gente particular reuerencia y particulares sacrificios a los mastelexos del cielo q̃ andã cerca de las cabrillas que es en el signo del toro. hazian estos sacrificios y cerimonias qñ nueuamente parecia por el oriente despues de la puesta del sol. Despues de auer ofrecidole encienso, dezian ya salido youalte-cutli y yacauiztli, que acontecera esta noche o que fin abra la noche prospero o aduerso. Tres vezes ofrecian encienso y deue ser porque ellas son tres estrellas. la vna vez a p'ma noche. la otra vez a hora de las diez. la 3.ª quando comiença amanecer.—llaman a estas estrellas mamalhuaztli y por este mismo nõbre llaman a los palos con q̃ sacan lumbre porq̃ les parece q̃ tienen alguna semeiança cõ ellas y que de allí les vino esta manera de sacar fuego. De aqui tomaron por costumbre de hazer vnas quemaduras en la moñeca los varones a honrra de aq̃llas estrellas. Dezian que el q̃ no fuese señalado de aquellas que-

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec.NU7

821
372
[775]

men make certain burns on the wrist in honor of those stars. They said of him who was not marked by those burns that, when he died, there in hell they would produce fire on his wrist, drilling it as those do who here drill fire with the stick.

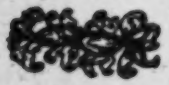
maduras quando se muriese q̃ alla en el infierno avian de sacar el fuego de su moñeca barrenãdola como qñ aca sacã el fuego del palo.

821
787

The star Venus these people named Citlalpol or Uey citlalin, and they said that when it riseth in the east it maketh four assaults. The [first] three times it shineth little and hideth again; and at the fourth it cometh forth with all its brightness and followeth its course. And they say of its light that it is like that of the moon. On its first assault they held it an omen of evil, saying that it brought sickness with it. And therefore they shut the doors and windows so that its light might not come in. And sometimes they took it as a good omen. And at the beginning of the time that it started to appear to the east, they slew captive men in reverence to it, and offered it their blood, spattering it toward [the star] with their fingers.

A la estrella de venus la llamaua esta gente citlalpul, vey citlalli y dezian que quando sale por el oriente haze quatro aremetidas, y a las tres luze poco y bueluese a asconder: y a la quarta sale con toda su claridad y procede por su curso. y dizen de su luz que parece a la de la luna. En primera arremetida teníanla de mal agüero diziendo que traya enfermedad consigo, y por esto cerrauan las puertas y ventanas porq̃ no entrase su luz. Y a las vezes la tomavan por buen agüero. Y al p'ncipio de tp̃o que començaua a aparecer por el oriente matauan hõbres captiuos por su reuerencia, y ofrecianle la sangre salpicando hazia ella con los dedos.

5: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7



Fourth Chapter.

821 [787] The comet these people called *citlalin popoca*, which meaneth smoking star. They held it as a prognostication of the death of some prince or a king, or of war, or of hunger. The common folk said: "This is our hunger."

Llamaua esta gente a la cometa. citlalin popuca que q. d. estrella que humea: tenianla por prenostico de la muerte de algun principe o rey, o de guerra, o de hambre. La gente vulgar dezia, esta es nra hambre.

The flam...g [tail] of the comet these people called *citlalin tlamina*, which meaneth, the star caseth a dart. And they said that that dart always fell upon something living—a hare, or a rabbit, or some other animal; and wheresoever it would go, a worm was then formed. Wherefore that animal was not to be

A la inflamacion de la cometa, llamaua esta gente citlalin tlamina que q. d. la estrella tira gueta y dezian que siempre q̃ aquella saeta. cayo sobre algũa cosa bina liebre o conejo o otro animal, y donde yria luego se criaua vn gusano. Poꝛ lo qual aquel animal no era de comer. Por esta causa procurauã esta gente de

●821 eaten. For this reason these people took pains to cover themselves at night, so that the tail of the comet might not fall upon them.

abrigarse de noche porque la inflamacion de la coneta no cayese sobrellos.

The stars which are in the Little Bear these people call Citlalxonecuilli. They represent them in the shape of an *s*, backwards, [of] seven stars. They say they are by themselves, apart from the others, and that they are brilliant. They call them Citlalxonecuilli because they resemble a certain kind of bread which they make like an *s*, which they call *xonecuilli*, which bread was eaten in all the houses each year on the day named Xochilhuitl.

[262]

A las estrellas que estan en la boca de la bozina llama este gente citlalxonecuilli. pintanlas a manera de ese rebuelta siete estrellas, dizen q̃ estan por si aptadas de las otras y que son resplandecientes. llamanles citlalxonecuilli porq̃ tienẽ semejãça con cierta manera de pan que hazen a manera de ese al qual llaman xonecuilli, el qual pan se comia en todas las casas vn dia el año q̃ se llama xuchilhuitl.

Those stars which, in some places, are called the Great Bear these people called the Scorpion, because they make the outline of a scorpion[23] or *alacrán*.

Aquellas estrellas q̃ en algunas ptes se llama el carro. esta gente las llama esculpiõ porque tienen figura de esculpion o alacran.

23. Escolpion. In the original, the *l* may have been changed to *s*.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
[176]

These people attributed the wind to a god whom they named Quetzalcoatl, something like god of the wind. The wind bloweth from the four quarters of the world by command of this god, according to what they said. The first quarter it cometh from is from the east, where they say is the terrestrial paradise which they call Tlalocan. This wind they called Tlalocayotl. It is not a furious gale; when it bloweth, it doth not hinder the canoes from moving on the water. The second wind bloweth from the north, where they say hell is; and hence they name it Mictlampa ehecatl, which meaneth the infernal wind. *In hin vel ymacaxo*, etc.: this wind is violent, and therefore they fear it greatly. When it bloweth, canoes cannot go on the water. And all which are on the water come out with all the speed they can [muster] because of fear when it bloweth; for often they are endangered by it. The third wind bloweth from the west, where they said was the abode of the Amazons. They called it Cioatlampa ehecatl or Cioatecayotl, which is to say wind which bloweth from where the women abide. This wind is not savage, but it is cold. It maketh one tremble with cold. With this wind, navigation is good. The fourth wind bloweth from the south, and they name it Uit-

Esta gente atribuia el viento a vn dios q̃ llamauan quetzalcoatl bien así como dios de los vientos. Soplaua el viento de quatro ptes del mundo por mandamiento deste dios segun ellos dezian. De la vna pte viene de hazia el oriente, donde ellos dizen estar el payso terrenal al qual llaman tlalocan. A este viento la llamauan tlalocayotl: no es viento furioso, quando el sopla no impide las canoas andar por el agua. El segundo viento sopla de hazia el norte donde ellos dizen estar el infierno y así le llaman mictlampa ehecatl que q. d. el viento infernal. Yn hin vel ymacaxo etc. este viento es furioso y por eso le temen mucho quando el sopla no pueden andar las canoas por el agua. Y todos los que andan por el agua se salen por temor q̃n el sopla con toda priesa que puedē porque muchas vezes peligran con el. El tercero viento sopla de hazia el occidente donde ellos dezian que era la abitacion de las amaçonas llamauanle cioatlampa ehecatl o cioatecayotl que q. d. viento que sopla de donde abitan las mugeres. este viento no es furioso: pero es frio, hase templar de frio con este viento bien se nauega. El quarto viento sopla de hazia el medio dia y llamanle vicitlãpa ehecatl q. d. viento q̃ sopla de aquella pte donde fueron los dioses que llaman vicizinavva: este viento es entre ptes es furioso,

S: Sahagún M-S (1529-1590) 1953 NU7 Aztec NU7

821 tlampa chocuí, which meaneth wind blowing from that quarter where went the gods whom they call the Uoiznaoua. This wind, in these parts, is violent, dangerous for boating. Such is its fury sometimes that it uprooteth trees and overturneth walls, and raiseth great waves in the water. Canoes which it meeteth in the water it casteth to the bottom or raiseth high. It is savage like the arctic or north [wind].

peligroso pa nauegar, tanta es su furia a algũas veces que arancan los arboles y trastornan las paredes, y leuanta grandes olas en el agua las canoas que topa en el agua echalas a fundo o las leuanta en alto, esta furioso como el cierço o norte.

5: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7

821
[776]

Variously they named the sheet lightning or thunder bolts. They attributed them to the Tlalocs or *tlamacazque*. They said that these made the thunderbolts and sheet lightning and peals of thunder, and [that] they smote with them whomsoever they would.

Por diuersos nombres nonbran al relampago o rayo atribuyíle a los tlaloques o tlamacazes. Dezian que ellos hazian los rayos y relampagos y truenos y ellos herian con ellos a quien querian.

821
793
[776]

Fifth Chapter

Clouds and rain these natives attributed to a god whom they called Tlalocan tecutli, who had many other [gods] under his command, who were named Tlalocs and *tlamacazque*. These [people] thought that they created all things needed for the body, such as maize and beans, etc.; and that they sent the rains so that all things growing in the earth would

Las nubes y las plouias atribuianlas estos naturales a vn dios que llamauan tlaloca tecutli, el qual tenia muchos otros debaxo de su dominio a los quales llamauan tlaloque y tlamacaque. Estos pensauan que criauan todas las cosas necesarias pa el cuerpo como mayz y frisoles etc. Y que ellos embiauan las plouias para que naciesen todas las cosas que se crian

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
793

burst forth. And when they observed the feast of this god and his subjects, before the celebration, those whom they called *tlamacazque* (who lived in the temple house named *calmecac*) fasted four days. And, the fast concluded, if there were a malefactor among them, in honor of those gods they misshandled him in the lake, dragging and kicking him through the mire and through the water.

en la tierra. Y quando hazian fiesta a este dios y a sus subiectos antes de la fiesta ayunauã quatro dias aquellos que llamauan tlamacazque los quale: morauan en la casa del templo llamada calmecac. Y acabádo el ayuno si algun malhechor entre ellos avia por honrra de aquellos dioses le maltratauan en la laguna arrestrandole y acoceandole por el cieno y por el agua.

5: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7

821
793

And if he tried to rise, by force they again pushed him under the water, until they almost drowned him. They who, in the house called *calmecac*, committed some fault—like breaking some vessel, or some such thing—these they seized and kept under guard in order to punish them on that day. And sometimes the parents of him who was thus detained gave chickens or capes or other things to the priests so that they would let [him] go and not drown [him]. To those whom they thus illtreated, neither their parents nor their kin dared show favor nor speak for them, if previously they had not freed them while they were imprisoned; and so badly did they treat [the victims] that they even left them almost for dead cast on the brink of the water. Then their parents took them up and carried them to their houses. In this feast of these gods, all the common folk ate maize boiled like rice. And the priests went dancing and singing through the streets. In one hand they carried a stalk of green maize, and in the other a pot with a handle. In this way they went asking that [the householders] give them boiled maize. And all the common folk cast that boiled maize into the pots which they carried.

y si se queria leuantar tornauãle por fuerça, a meter debaxo del agua hasta que casi le ahogauã. Los que en la casa llamada calmecac hazian algun defecto como es quebrar alguna basija o cosa semejante los prendian y tenian guardados para castigallos aquel dia. Y algunas vezes los padres del que asi estaua preso daban gallinas, o mantas o otras cosas a los tlamacacez porque lo soltasen y no le ahogasen. A los que maltrataua desta manera ni sus padres ni sus parientes osauan favorecellos ni hablar por ellos si antes no los avian librado estando presos y tanto los maltrataua hasta que los dexaua casi por muertos arrojados a la orilla del agua. Entonces los tomauan sus padres y los lleuauan a sus casas. En esta fiesta destos dioses todos los macegales comian mayz cozido hecho como arroz. Y los tlamacazes andauan baylando y cantando por las calles en vna mano trayan vña caña de mayz verde y en otra vna olla con asa por este modo andauã demandando que les diesen mayz cozido y todos los macegales les echauan en las ollas que trayan de aquel mayz cozido.

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821
776

They said that these gods made the clouds, the rains, and hail, snow, peals of thunder, sheet lightning, and thunderbolts.

Estos dioses dezian que hazian las nubes y las lluuias, y el granizo, y la nieue, y los truenos y los relampagos y los rayos.

821

The rainbow is something like an arch of hewn stone. It showeth divers colors. When it appeareth, it is a sign of clear weather.

El arco del cielo es a manera de arco de canteria tiene aparencia de diuersos colores. quando aparece es señal de serenidad.

7/1 [i.e. Tlalocan tecutli x Tlalocs x Itamacazque - A]

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

821 And when the rainbow fixeth itself over a maguey, they said it would cause [the plant] to dry or wither. And they also said that when the rainbow appeareth often, it is a sign that the season of rain is about to cease.

y quando de arco del cielo se pone sobre algun maguey dezian que le haria secar o marchitar. Y tanbiē dezian que quando espesas vezes aparece el arco del cielo, es señal que ya quieren cesar las aguas.

was chaste and conscientious; who was audacious, who saved all, who sought his sustenance; who planned, sought, and watched for that which might alleviate, for that which he might lay hand on in the near future, and for what he might offer his children; for what might be obtained, and what he could quickly seize if sickness and misfortune came.

Thus, everywhere he watched for, considered, and sought whatsoever he might use as merchandise, whatsoever his manner of wares might be; whatsoever he might live by, by which he might increase and augment his goods and his gains.

And this one emerged, and rose to honor, if he deliberated well, and was attentive, not resentful of criticism, nor lazy. The counsel with which he was counseled and the rearing with which he was reared took effect; he seized and held fast to it. And if he was made fun of, he took no revenge; he made no reprisals. He returned nothing in kind.

[684 565] And if a woman were then born, it likewise befell her as hath been said and told above. If a noblewoman was an adulteress, her head was crushed between two stones so that she died. And only in misery and affliction was she given to dwell. She encountered misery and want. Nowhere on earth was her face radiant; nowhere on earth was she [of any account]; nowhere was she regarded; nowhere did she hold a husband. Thus was it stated: "Just so is her nature; so is her life; so her birthright; and so her day sign. Thus, on such [a day], was she bathed; at such a time was she born. Monstrous was her day sign; a wild beast was she; hers was the day of the wild beast, etc."

1782 ● 821 And they venerated Four Movement as a day sign. Thus did they say, that it was the day sign of the sun. Moctezuma paid great honor to it. When it was this day, when Four Movement set in, they slew quail and offered incense before the image of the sun; they placed on it what was known as the spreading red arara feather device. And at noon captives died and were slain [as sacrifices].

1787 And for him who was then born, no [true sign] appeared. In two ways might it fall. They said that if it were a man, he might either take captives or die in war. As they said, "With this the sun is nourished." Hence everyone did penances when it was this sign. At this time all came together from all parts; none remained or did otherwise. Verily, everyone — men, women, children — cut their ears and

vmpilcaitc, in jxquich caana, in quitemoa in jcochca, yn jneuhca, in quilnamjquj, in conjttilia, in contlachielia, tle itech vmpatiz, tle itech ontlaanaz in macuil, in matlac, tlè quimonmacaz in jpilhoan, çan onmaçoaz, tlè concujtivetziz in ocalla cocolixtli icnoiotl:

ic noviiampa mjttia tlanemjlia, quitemoa, in tlein quimonanauhtiz, in catleotl inanauh vmmuchioaz, in tlein vel ic onnemjz, ic onmacoquetzaz, ic ontlapiujaz itlatquj icnopillouh.

Ioan ichoutl quiçaia, panvetzia, in vel monotza, in tlacacoqui, in amo quiquammati, quitemati in onotzaloca, itzaliloca, içan itech quipachoa, içan quimacuj, quimapiquj: auh intla ica necacaiaoalo, amo quitecuepiliaia, amo quicuepcaiotia, atle ic quilochtia.

Auh intla çioatl ipan otlacat: no iuhquj ipan muchioaia, in tlacpac omjto, omoteneuh: intla cioapilli tetlixximaia, quatepipitzinjloia injc mjquja: auh çan icnoiotica, cococaiotica, in monenemjtiaia, icnoiotl, netolinjlitzli quitztinemj, ácan ixtona in tlaltícpac, ácan tlaltícpac ca, ácan motztica, ácan vel oquichpia: ic mjtoaia, ca njman iuh quiz, iuhquj iioliliz, iuhquj itlacatiliz, iuhquj itonal, iuhquj ipan malti, iuhcan tlacat, ātlacacemelle in jtonal, ca tequanj, tequantonale. Etc.

Auh in naolin quitonaltiaia: iuh quitoaia, itonal in tonatiuh, cenca quimaviztiliaia in Motecuçuma: yn jquac, y, moquetzaia naolin, tlacotonaia, tlenamacaia, yn ixpan ixiptla tonatiuh, quitlaliaia itoca cueçaltonameiotl: auh in nepantla tonatiuh, mjquja, mjctiloia, in mamalti:

auh in aquin ipan tlacatia, atle vel inezca, vme vitz quitoa. Yntla oquichtli aço tlamaz, anoço iaomjquiz: in iuh quitoaia, ca ica moztaltia in tonatiuh, ic mochi tlacatl tlamacoaia. yn jquac, y in vncā, y, cenvetzi, ipanoca, aiac mocaoa, aiac ixcavi, vel mochi tlacatl in oquichtli, in çioatl, in piltzintli, monacaztequia, mjçoia, mjtoaia: ic izcaltilo in tonatiuh.

Also at the opening of this count is placed the manner of counting the years, because these two counts are linked or matched.

Here followeth the reckoning of all the time-counts which these natives had.

The longest time-count which they reckoned was up to one hundred and four years. And this count they called a century.

Half of this count, fifty-two years, they called a bundle of years. This period of years they had reckoned from times past; it is not known when it began. But they considered it well established and a matter of belief that the world would come to an end at the conclusion of one of these bundles of years. They had a prophecy or oracle that at that time the movement of the heavens would cease, and they took as a sign [of this] the movement of the Pleiades. On the night of this feast, which they called Toxiimmolpilia [the Binding of the Years], it so befell that the Pleiades were at the zenith at midnight, with respect to the horizon in Mexico. On this night they made new fire, and before they made it, they extinguished all the fires in all the provinces, towns, and houses in all of this New Spain. And they went in a great and solemn procession. All of the priests and servants of the temple departed from here, the Temple of Mexico, during the first quarter of the night, and went to the summit of that mountain near Itztapalapan which they call Uitzachtecatl. They reached the summit at midnight, or almost, where stood a great pyramid built for that ceremony. Having reached there, they looked at the Pleiades to see if they were at the zenith, and if they were not, they waited until they were. And when they saw that now they passed the zenith, they knew that the movement of the heavens had not ceased and that the end of the world was not then, but that they would have another fifty-two years, assured that the world would not come to an end.

At this hour a great multitude of people was on the mountains surrounding this province of Mexico — Texcoco, Xochimilco, and Quauhtitlan — waiting to see the new fire, which was a signal that the world would continue. And when the priests made the fire, with great ceremony, upon the pyramid on that mountain, then it was seen from all the surrounding

También en el principio desta cuenta se pone la manera de contar de los años, porque estas dos cuentas andá vinculadas o pareadas. 805

La cuenta de todos los tiempos, que tenjan estos naturales, es la que se sigue.

La mayor cuenta de tiempo, que contauan era hasta ciento y quatro años, y a esta cuenta llamauan vn siglo,

a la mitad desta cuẽta, que son cincuenta y dos años llamauan vna gavilla de años, este tiempo de años, trayanla ab antiquo contados, no se sabe quando começo: pero tenjan por muy aueriguado, y como de fe, que el mũdo se auja de acabar en el fin de vna destas gabillas de años: y tenjan prenostico o oraculo, que entonce avia de cesar el moujmjento de los cielos, y tomauan por señal al moujmjento de las cabrillas: la noche desta fiesta, que ellos llamauan Toximmolpilia: de tal manera caya que las cabrillas, estauan en medio del cielo: a la media noche, en respecto deste orizonte mexicano. En esta noche sacauan fuego nueuo, y primero que los sacassen, apagauan todo el fuego, en todas las proujncias, pueblos, y casas de toda esta nueua españa: y iban con gran procesion, y solemnidad. Todos los satrapas, y mjnjstros del templo: partian daquj del templo de mexico, a prima noche: y iban hasta la cumbre de aquel cerro, que esta cabe Itztapalapan: que ellos llaman Vitzachtecatl, y llegauan a la cumbre a la media noche, o casi, donde estaua vn solemne cu, edificado para aquella cerimonja. Llegados allí, mjrauan a las cabrillas; si estauan en el medio, y si no estauan esperauan hasta que llegassen. Y quando vian, que ya passauan del medio, entendian que el moujmjento del cielo no cesaua, y que no era alli el fin del mundo, sino que ànian de tener otros cincuenta y dos años, seguros, que no se acabaria el mundo. 805 787x 821● 796 372

En esta hora estauan en los cerros circunstantes que cercan a toda esta proujncia de mexico, Tezcocu, y Suchimjlco y quauhtitlan, gran cantidad de gente, esperando a ver el fuego nueuo; que era señal, que el mundo iba adelante, y como sacauan el fuego, los satrapas, con gran cerimonja, en el cu de aquel cerro: luego se parecia, en todo lo circunstante de los cerros: 796 372

were to be burned, because of it the child's face would be pock-marked.[16] And if maize cobs were to burn there, first she passed and carried them before the child's face,[17] so that such would not befall him—so that his face would not be pock-marked.

vncan tlatlaz in olotl: achtopa ijxco conquijquixtilia, ijxco convivica in piltontli: injc amo iuh ipan muchioaz, injc amo ichichitinja. 846 753

Nineteenth Chapter, which telleth of the woman with child.

Injc extolli onnavi capitulo, ytechpa tlatoa: yn cioatl otztli. 843

The woman with child might not look at one whom they had hanged, because, it was said, when she gave birth, the child would come forth with a cord of flesh wrapped about his neck. Wherefore in times past they frightened pregnant women from doing so.

In cioatl otztli, amo vel quittaz in aquin ie quipiloa: yehica, quilmach in jquac mixiviz, nacatica calquechmecaiotiaz in piltontli. Ipampa yn, ic quimjmacaxiltiaia in ie vecauh in ootzti.

Likewise, when a woman was with child during an eclipse of the sun or moon, she might might not look at it. It was said that if she saw it, her child would be harelipped. But in order to forestall this, the woman with child placed an obsidian knife in her bosom; it was said that thereby her child would not be harelipped.

No yoan yn jquac otztli cioatl, in jquac qualo tonatiuh, anoço metztli: amo vel quittaia, quilmach intla quittaz: tenquatic iez in jconeuh. Auh injc quipaleviaia otztli: ytztli ixillan contecaia, quil ic amo tenquaiviz in piltontli. [821]

Neither might she chew asphalt,[18] it was stated, lest the child be harmed in suckling[19] when he was born. And she could not walk about at night; it was felt that her child would be one who cried much. Likewise men might not walk about by night; perhaps they would come upon a ghost; perhaps the child would suffer a sickness of the heart. And so that this would not happen, the woman with child placed a pebble, or ashes from the hearth, or wormwood,[20] in her bosom. And the men [carried] a pebble, or tobacco [on the chest]; for it was said that also, at that time, [the child] might acquire what they called a-swelling.[21]

Amono vel quiquaquaz in chapuputli, quil ic amo motentzoponja in piltontli: in jquac otlacat. Yoan amo vel iooal nenemiz, quil cenca chocanj iez in jconeuh: no iuhquj in toquichtin: amono vel iooal nenemja, anoço itla quimonamjctiz, aço mjmjquja. Auh injc amo iuh ipan muchioaz otztli: xaltetl, anoço tleconextli ixillan quitema, anoço iztauhiatl. Auh in toquichtin xaltetl, anoço picietl: ichica quil no vncan quicuj, in quitoa: xiomama. 843 753

16. Corresponding Spanish text: *"la cara del niño, que sera manchada: cuela passaua o hazaua."*

17. *Ibid.*: *"tomandola primero en la cara del niño, llamandolas por enzinas: sin tocar en la cara."*

18. *Chapuputli*: *"especie de azufre; lumbi de Indios. . . . Los indios le usaban antiguamente como masticatorio"* (*chapupuzo* — Santamaría, *op. cit.*, Vol. I, p. 468). The corresponding Spanish text has *"aquel betun, que llamá tzicti."* On the relationship between *tzicti* and *chapuputli*, see Sahagún (Garibay ed.), X, 24, 18 and 27; and also Vol. IV, pp. 333, 366, for definitions.

19. Corresponding Spanish text: *"accidentes espantiu, que llaman encantamiento, que suceden dello, los criauan recien nacidos: y conocen de que quando caussa la criatura, si es cuando de pronto le cae la cara, de la boca, lastimasse en el palador: y luego quedo mostrad."* Cf. also Sahagún (Garibay ed.), Vol. IV, p. 344; and Bernardino de Sahagún: *Historia general de las cosas de Nueva España* (Carlos María Bustamante, ed.; México: Alejandro Valdés, 1829), Vol. II: *"encantamiento (hoy tentamiento) o sea enfermedad en la respiracion, que suceden de ello los criaturas recien nacidas."*

20. *Itzauhiatl*: *"cosa parece de almazen"* (corresponding Spanish text); *estafiate* (*Artemisia mexicana* Willd.) — *"las hojas despidan fuerte olor aromático y tienen sabor amargo. Usase contra enfermedades pulmonar"* (Santamaría, *op. cit.*, Vol. I, p. 424).

21. Cf. Sahagún (Garibay ed.), Vol. IV, p. 324.

843 752 And when the swelling appeared, upon his back was as it were a small, blue bump. Or [he might catch] inflammation of the groin.[22] And when the inflammation of the groin appeared, the child cried every night; and on the groin and armpits were formed small, round or long [welts of] flesh. And in order to cure it, they cut them off and removed the little [welts] of flesh.

Auh injc neci xiomama, ycujtlapan ca, iuhquin poxaxontli, iuhquin texoxic: anoço cuexpalicivixtli. Injc neci cuexpalicivi piltontli: cecenoca in choca, yoan yquexilco, yciacac motlathalia nacaxotonti, ololtotonti, melactotonti. Auh injc pati: quimmotla, quiquiquixtia in nacaxotonti.

843 821 And as for the pregnant woman: before her child had been formed as a being, they restrained [any of] them, when the moon arose, from looking up at it. They said to them: "Do not look at the moon! Your children will suffer sickness of the heart, or else will be hardlipped!"

Ioan in ocxitli: in jquac xiamo vel tlacatl motlalia in jconocuh, quintlacacaltiaia, in jquac oalmomana metztli: injc amo conacopaxtizque, quimjlhujaia: macamo xoconjttacan in metztli, mimjquix, anoço tenquaiviz in amoconocuh.

825 777 441 Twentieth Chapter, which telleth of the monkey's hand.

The merchants sought and cherished greatly a monkey's hand when they trafficked and sold goods anywhere. There they spread it out. It was said that thereby goods quickly were disposed of and soon all which they sold was bought. It was stated: "That which bringeth this about is the monkey's hand" — so foolish were they.

Injc cemposalli cxpitnalo, ytechpa tlatoa: in oçomatli ymacpal.

In oçomatli imacpal: in puchteca cenca qujtemoaia, qujmopialtiaia: in jquac in campa tiamjquja, in tlanamacaia: vncan qujtecaia, qujlmach ic iciuhca aquj, icniuhca muchi coalo in tlein qujnamaca: qujl ichoatl iuh qujchioa in oçomatli yma: ynjc motlapololtia.

777 264 824 Also of the sellers of mantles — when nowhere was disposed of that which they sold, when no one bought either mantles, or shifts or skirts — it was said: "They make them eat chilis that the goods may be disposed of." And thus did they do it. When they returned to their homes, they said: "Our goods are nowhere disposed of. Give them chilis to eat." Then in their midst they placed perhaps two or three chilis. It was averred that thereby the goods were disposed of. When they so did this, they said that they had made [their mantles] eat chilis.

No ichoantin in tilmanamacaque: in jquac acan aquj in qujnamaca, in aiac qujcoa: in aço tilmatli, in anoço cueitl, anoço vipilli, qujlmach: qujchilquaqualtia, injc aquj. Auh injc qujchioaia: in jquac oalvia inchan, qujtoaia: acan oac in totiamjc: ma xoconchilquaqualtican: njman ic ijtic contema, aço vme, anoço Ey in chilli: qujlmach ic aquja, injc iuh qujchioaia in, ic qujtoa: qujchilquaqualtia.

777 525 Twenty-first Chapter, which telleth of the pestle and the griddle.

When one who played *patolli*[23] placed his pestle, and his griddle, and his grinding stone upside down in his home, and hung his pestle somewhere in a corner, it was said that thereby the householder would not lose, but only win.

Injc cemposalli oce cxpitnalo, itechpa tlatoa in texoloti, yoan comalli.

In jquac aquin patoaia, in jchan, in jtexolouh, ioan in jcomal, ioan in jmetl: ixtlapach qujmanaia: auh in texoloti cana xomolco quipiloaia; qujlmach: ic amo qujtlanizque in chane, çan ie tlathanjz.

22. Corresponding Spanish text: "*otra enfermedad, que llaman cuenpalicivixtli, a ese labanillos en las ingles.*" Hans ten Cate Rios (*El manuscrito mexicano Vaticano 3738 donde El Códice Ríos* [Roma: Sodalizium Datini, 1900], p. 54).

23. The corresponding Spanish text refers to *patoso*, which is an error.

825 235 And when it appeared that indeed all the chicks fell upon their backs so that they died,[27] upon this they said: "They died of filth; perchance someone came to go in among them; or looked upon them; or indeed it was the householder who slew them by filth." Because of this, they believed, indeed all the turkeys had fallen upon their backs so that they died.

825 235 837 It was said that also the same befell those who were married. If perchance somewhere one's spouse, whether woman or man, fell into adultery, they then believed that those which had fallen upon their backs or stumbled over, indeed accused him.

Auh injc neci çan muchintin aaquetztiuj injc mjquj totolpipil, ic quitoa: ca tlaçolmjquj: aço aca inpan ocalaqujco, anoço oquimjttac, anoço aca vel chane in oquintlaçolmjcti: ic quimatia, in çan muchin aaquetztivi totolme, injc mjquj.

Quil no iuh inpan muchioa in namjqueque: in aço cana quitlaxima inamjc, in aço cioatl, anoço toqujchtin: injc quimati, çan quipiqui in aaquetztivetzi, anoce cana motlavitequj.

286 **Twenty-fifth Chapter, which telleth of her who wove with yarn.**

Injc cempoalli omnacujlli capitulo, ytechpa tlatoa: in icpatl quiqujti.

When [a woman] wove with yarn perhaps a mantle, or a shift, or a skirt, which came out awry, unevenly disposed, with crooked edges, they said and it was thought that the weaver of the mantle or shift was not generous. Just like a crooked seam, perverse [would she be]; not generous.[28]

In jcpatl, in aço tilmatli, anoço vipilli, anoço cueitl: in jquac quiqujti in chicopatilivi, in chicoviaquiztiuh, in tennecujliuhtiuh, quitoaia: quilmach amo tlacaiollo yn tilmaoa, yn vipilli: çan cuecuihquj, çan tlatlaveliloc: amo tlacaiollo.

821 **Twenty-sixth Chapter, which telleth of hail.**

Injc cempoalli on chiquacen capitulo, ytechpa tlatoa in tecivid.

When it rained, and much hail fell, one who there [had] his maize, chili, bean, or chia field scattered ashes from the hearth out of the entrance into the courtyard. It was said that thus his maize field would not be hailed out; it was thought that thus the hail would disappear.

In jquac qujavi, in cenca tecivi: in aqujn vnca imjl, anoço ychilcuen, anoço yiecuen, ychian: tleconextli qujiaoac qujoaltepeoa, itvalco: qujlmach yc amo teciviloz in jmjl, qujl ic poliui in tecivitl.

754 **Twenty-seventh Chapter, which telleth of sorcerers.**

776 781 At night walked demons — perchance wizards and sorcerers — where they harmed one in one's home. When the householders saw them, when perhaps some [demon] so [would] harm them, they then placed an obsidian knife in water, behind the door, or in the courtyard. They laid it down at night. They said and it was believed that there the demons and sorcerers would look at their reflections when they would harm one, or there would be death, or sickness would come upon the people.

Injc cempoalli on chicuene capitulo, yntechpa tlatoa in tlatlavipuchti.

In iooaltica nemj tlatlacateculo: aço nanaualti, tlavipuchtin in canjn ontepoloa in techan: in oquimjttaque in aço itla ic quinpoloa in chaneque: njman atlan conteca ytztli puertatitlan, anoço itoalco quimana in iooaltica, quitoaia: quilmach vncan onmotencavia in tlatlacateculo, yn tlavipuchtin in tepoloa: aço mjcoaz, anoce cocoliztli tepan muchioaz.

27. Corresponding Spanish text: *"los pollos se cayan muertos, los ponan arriba: y esto, llamaan degollnjqui."*

28. Corresponding Spanish text: *"se parecia, en que la tela, se parauan biaromada."* Cuevanyo, in Sandoval, *op. cit.*, is to make a false seam.